is true, indeed, that Aristotle, in other place^ Accuses Democritos and Leucippus of the very same thing, that is, of assigning only a material cause of the universe, and giving no account of the original of motion; but yet it is certain, that these were not the persons intended by him here; those which lie speaks of being nva; rwv *wp&T<*>v* ^Ao<T0$*j<mi/T<*w, some of the first and most ancient philosophers of all.—Moreover, it appears by the description of them, that they were such as did not philosophize in the way of atoms, but resolved all things whatsoever in the universe into $b? and Traftt T>]C *v|m,* matter, and the passions or affections, qualities and forms of matter; so that they were not Atomical, but Hylopathian philosophers. These two, the old Materialists and the Demoerities, did both alike derive all things from dead and stupid matter, fortuitously moved; and the difference between them was only this, that the Democritics managed this business in the way of atoms, the other in that more vulgar way of qualities and forms: so that, indeed, this is really batooe the same Atheistic hypothesis, *in* two several schemes* And as one of them is called the Atomic Atheism, so the other, for distinction sake, may be called *the* Hylopathian.

xx. Now Aristotle tells us plainly, that these Hyiopathian Atheists of Ms were ail the first pbk losophers of the Ionic order and succession, before Aaaxagoras. Wherefore Tfaales being the head, he is consentaneously thereunto by Aristo-

tit **made** tO be af>x*7°c r?fc *rowmi^* $*X0irofMre> the

prince and leader of this kind of Atheistical philosophy,—he deriving all things whatsoever, as Homer had done before him, from water, and ac-